1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

twigs having a very remote similarity to human figures serve this purpose. They are also called "protectors" (ine'njulanu). However, this latter term is applied to the entire group of guardian-charms. The people usually wear the little kalaks attached to the belt, when travelling or hunting without companions. The Koryak are afraid to drive or walk alone through the woods or in the wilderness, because they believe that evil spirits (kalau), which haunt such places in large numbers, may easily overcome a lonely traveller. In such cases the little kalaks replace fellow-travellers, and serve as guardians against evil spirits. Another string of guardians (Fig. 7, *b*) contains a small human figure made of grass, charmed beads representing drums, and wolf's and hare's hair braided with sinew-thread. The Reindeer Koryak call the string of guardians okka'mak-lō[1]; that is, "wooden kamak face."[1] A snow-beater of antler, with a handle carved in the form of a raven-beak (Fig. 8), is also regarded as a fellow-traveller and guardian.

Fig. 6 ($\frac{1}{1}\frac{1}{1}\frac{1}{7}$). Guardian of Nets. Length, 21 cm.

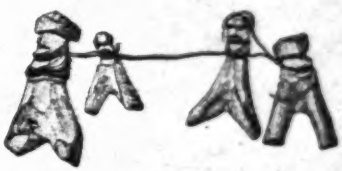

Fig. 7, *a* ($\frac{1}{1}\frac{1}{1}\frac{1}{7}$-$\frac{1}{2}\frac{1}{1}\frac{1}{7}$), *b* ($\frac{1}{2}\frac{1}{1}\frac{1}{7}$). Strings of "Little Kalaks," or Guardians. Length of figure, 4 cm.

The-Searching-Kamak-Face. — This kalak (En-a'yis-ka'mak-lō[2], literally "the searching kamak face") is the special protector of babies. It is usually sewed to the back of the child's shirt-collar[2] (Fig. 9, *a*). In the village of Paren I obtained such a protector attached to a strap (Fig. 9, *b*), which the child used to wear around the neck, under the shirt, like a cross; but

[1] See p. 38, Footnote 3.

[2] It is interesting to compare this with the custom of the Eskimo of Baffin Land, where a woman who is with child wears an amulet attached to the back of her inner shirt (Boas, *Baffin-Land Eskimo*, p. 143); and among the Central Eskimo, amulets are always worn on the middle of the back of the inner jacket (Boas, *Central Eskimo*, p. 592).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

the figure of the guardian rested on the child's back. Two little bags with fragments of stone arrow-points were also attached to the strap; but their meaning is not clear. The-Searching-Kamak-Face guards, keeps in place, or restores the child's soul, which may leave the body or go astray. Small children are

Fig. 8 (1/11). Snow-Buster serving as Guardian. Length, 54 cm.

especially subject to assaults of evil spirits, and the souls frightened by the latter desert the bodies. When children are asleep, their souls also leave their bodies, and lose their way. In such cases The-Searching-Kamak-Face catches them, and puts them back in place.

Although the "searching little charm" is, like the Roman *genius*, an individual protector of the child that wears it, it is to be regarded as one of the

Fig. 9. *a* (1/10), *b* (1/11). Child's Guardians. Length of *a*, 10 cm.

family *penates*. It is transmitted by inheritance. The older it is, the more powerful does it become. When a child is born in a family, the charm is taken off from the older child, and sewed to the clothing of the new-born child. A new charm is made only in case the family divides.

The Skin Boat and its Charms. — Among the rest of the family deities, the skin boat, as an implement for procuring food, is an important guardian of the family hearth. Being closely linked with the family cult of the Maritime Koryak, the skin boat cannot belong to two households that are not mutually connected by ties of consanguinity. Neither can it be sold, or given temporarily to strangers. As one of the household *penates*, it is the source of the family's welfare. The owner of the skin boat generally takes along strangers,

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Women's summer boots, like men's dancing-boots with legs of curried leather, are decorated with pinked stripes of the thin soft white skin of the dog's neck, forming the so-called "tooth-pattern." Sometimes the toes up to the instep are made of the skin of ringed-seal dyed black, while the instep and legs are of reindeer-leather dyed a cinnamon color. The women of the Maritime Koryak wear such boots also in winter, when at home; or they put them on after finishing their out-door work, or while drying their winter boots on returning home from a trip. But such leather foot-wear, for change, is made larger than the summer leather boots, so that they can be put on over the fur stockings.

I have said before, that, even in winter, women rarely wear a cap, but cover their heads with the hood which is attached to the coat. In summer they also go bare-headed, or in stormy weather they throw the hood of the summer coat over the head. Nowadays many women tie a kerchief on their head in summer, as is customary among Russian women (see Plate XXX, Fig. 2).

Men's summer caps are made either of fawn-skins or of the dressed skin of ringed-seal, with the hair on (Fig. 128). The latter material is used chiefly by the Maritime Koryak.

Fig. 128 (ɣiłʔa). Man's Summer Cap.

Summer mittens are made of curried reindeer-skin, or of the dressed skin of ringed-seal, or of spotted seal. During the sea-hunting season the Maritime Koryak wear mittens of dog-skin.

The Koryak very rarely wear gloves, which, to judge by the pattern, have been adopted from the neighboring Tungus tribes. The back and the palm of each glove are cut from the same pattern. These parts are placed one upon the other, and the edges, and also the sides of the hand and fingers, stitched together with sinew-thread. The thumb is cut separately, and consists, like the rest of the glove, of two halves of the same shape. It is inserted in an opening left in the glove under the index-finger.

Children's Clothing. — Clothing for children up to the age of five or six, and sometimes that of children even a little older, consists, like the women's underwear, of a combination-suit, called kei-kei or maʔłăi-kei ("bifurcated kei"). The children's combination-suit differs from that of women in several respects. It often has a hood sewed on. It has a long slit between the two halves of the trousers, and a fur flap (Koryak, mĭka) stitched on at the back, over the slit. On the inner side of this flap dry moss and powdered rotten wood are placed. The flap is passed up in front between the legs, and the two straps attached to its ends are tied around the waist. The child's excretions are absorbed

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

291 by the moss and powder, and remain there until the mother unties the flap. The soiled moss is thrown out, the babe's body is wiped with clean moss, 854 and the flap is tied up anew. In infants's suits, the sleeves and the legs are sewed up.[1] Nurslings up to a year and over have two suits, — one for the daytime, made of soft fawn-skins; and one for the night, made of thin skins [50] of new-born fawns, or of curried leather. Older children sleep naked at night, like adults, and hence have only suits for the day. Children's night-suits are made light to keep them from being too hot under the fur blanket. The night-suit is put on infants to prevent soiling the bedding. This preventive is the more necessary, as the Koryak have no cradles or cribs, and the children sleep with their mother under one blanket made of reindeer-skins.

291 Children able to walk run about the house or the camp with the flap untied, and dangling down like a tail. When it is time to break camp, these 855 children, like nurslings, have their flaps tied up. When children begin to walk, slits are made at the wrist parts of their sleeves to enable them to stick their little hands out and take them in; and instead of closed trousers, boots with separate stockings are given them. In the camps of the Reindeer Koryak I had occasion to see children seven or eight years old in children's combination-suits with the flaps hanging down at the back. On Plate XXXIII, Fig. 1, are represented a boy and girl of seven or eight years, with their flaps tied up. As this was in April, at a temperature of not lower than —15° C., they no longer wore their hoods; and the girl had even freed her right arm, and was playing in the cold with her breast bare. Plate XXXIII, Fig. 2, represents a boy without coat. At about the age of five, boys and girls begin to wear men's and women's clothing (Plate XXXIV).

291 COATS WITH TAILS. — It is interesting to note that the skirts of funeral 171 coats,[2] chiefly those of men, terminate at the back in a tail-like flap. This flap has a special name, ñoiñin. It is evident that in former times even common coats were cut that way. In some myths we find tails described and considered as ornaments of ordinary coats.[3] In describing Kamchatka clothing, Steller[4] says that only women's coats were furnished with tails; while Krasheninnikoff[5] says that men, too, used to wear tailed coats, and that accordingly the round and tailed coats were distinguished. On the Kolyma tundra the cut-away coat of the Reindeer Yukaghir, who have adopted this style from the Tungus, has a tail behind. Something similar is found in the coat of the Yenisei Tungus, as described by Middendorf.[6] As is well known, the peculiar coat of many Eskimo women is cut in deep at the sides, so that in

[1] See Bogoras, The Chukchee, Vol. VII of this series, Fig. 184, p. 252.
[2] See Fig. 225; also Part I, Fig. 44, p. 106.
[3] See, for instance, Tale 59, p. 217. The wife of Enrious-One had an embroidered fur coat with a tail.
[4] Steller, p. 307.
[5] Krasheninnikoff, II, p. 61.
[6] Middendorf, p. 702.

1: Jochelson E-5 (1900-01) 1908 R74 Koryak R74

• 854

WORDS GRAVYED CHILDREN

The Koryak.

[Facing p. 606: B]

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

determining the ornamental style of the bag. The weaving is done by twining two woof-threads over the warp. The end of the woof is gathered in a skein and undone according to need. The weaving continues round the sack from right to left.

Fig. 160 represents flat bags like those on the preceding figure, but finished. In *b* a strip of seal-skin is stitched around the opening of the bag. It is sewed with sinew-thread to the last woof-threads, to which are also fastened the loose ends of the warp. This bag has never been in use, and in the skin strip at the opening are no holes through which to pass the thong which is to close the bag when full (Fig. 160, *a*). The workmanship of these bags exhibits great taste and skill. The ornamentation of the bag is made as follows: at certain intervals among the nettle-threads of the warp there run three threads of sinew, dyed black, which thus form narrow black longitudinal stripes between wider stripes of the light-gray nettle. These alternating stripes of various colors make a pleasing impression. The width of the light stripes varies; and this somewhat disturbs the impression which the ornamentation would produce on the eye if it were executed with greater regularity. The bag is further ornamented with bunches of colored crewel, which are caught in the twining, forming tassels similar to those shown in Fig. 199, *a*. This ornament forms three cross-stripes. Of these, the lower two consist of three rows; the upper one, of four rows.

On the bag marked *a*, instead of the bunches which form the cross-stripes, there is an embroidery of crosses in colored wool, the regular arrangement of which produces a very pleasing effect. The black cross-stripes consist of threads made of the outer bark of *Epilobium angustifolium* dyed in sea-mud.[1] To this bag is attached a woman's carrying-strap or head-band.

The twined bags here described serve for carrying goods on foot-journeys. Women carry them by means of a head-band; men, by means of a chest-yoke.[2] In them women also carry children (see Plate XXXVI). In the Koryak tongue every bag or basket is called apke'lin; baskets with ornamentation, kele'-a'pkel ("ornamented baskets"); while the coiled baskets described before are called tene'-apke'lin ("sewed basket").

Fig. 161 (1/10). Technique of Twined Basketry.

Fig. 161 shows the method of weaving close-twined baskets. *Elymus mollis* is pre-eminently the material used for this purpose; but the work on them is more perfect than the work on coiled baskets of the same straw. The warp is formed by threads of twisted straw of *Elymus mollis*. The weaving is done by twining

[1] See p. 648. This method of dyeing textile material black is found also among the Haida (see Mason, Aboriginal Basket-Work, p. 297).

[2] See p. 606.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

Making a hollowed boat.

The summer clothing of both the reindeer-breeders and the coastal Koryaks was of the same cut as the winter dress, but was made of soft leather. They also used worn winter clothing in summer. Until the age of 5 or 6, children wore fur overalls (shirts with a cowl, trousers and boots all sewn together). In the children's overall there was an opening at the bottom, covered with a flap, tied to the belt with thongs. In infants' clothing, this flap was lined with dry moss or fine willow shavings.

On their feet, both adults and children of 6 years or older wore short fur stockings, with the fur inside, and over them suede boots, made with the fur outside. The footwear was soled with deer "fetlocks," with bearded-seal skin, or more rarely, with bearskin.

On their heads, men and boys wore a fur hat in the shape of a hood. It was edged in front with dog fur, or the fur of otter or Siberian marmot. It was made in such a way that the ears and forehead could be tightly covered, or exposed, if the wearer chose to do so. Hats were usually adorned with beads and tassels. Often they were made of alternating stripes of white and dark fur. Women wore hats more rarely than men. Among the reindeer-breeders, women wore hats under their cowls only during migrations; the rest of the time they went bareheaded, or with the hood raised over their heads.

In the southern areas, kerchiefs were worn. Mittens were made of deer suede, with the fur outside.

Girls and women wore their hair with a center part and two braids, which they intertwined with ribbons of soft leather, trimmed with beads. The men usually cut their hair, leaving only a circle around the head.

Women and girls wore earrings, which they made by threading bright-colored beads on sinew. Such earrings were sometimes long enough to reach the shoulder.

According to 18th-century sources, many coastal Koryaks wore clothing of sealskin. By the beginning of the 20th century, however, it was only

Kayak.